

# The Athenian Mercury.

Saturday, February 8. 1696.

Quest. 1. **G**entlemen, It's now nigh a twelve-month since, (if I mistake not) there was a promise of a Considerable combat, betwixt a worthy Samson, And some Anaxoms, about

the womens shameful extravagant Pride, and impudent Head attire, (especially those amongst them, that call themselves Christians, in a different separation from the Church of Rome, and England.) So notoriously Contrary to the sacred Word of God, 1 Pet. 3. 34, 5, 6. Whose adorning let it not be that outward adorning, of plating the hair, or wearing of Gold, or the putting on of Apparel, (those head horns, like the Bulls that go to be baited, with their Garlands betwixt the horns, &c. Threatened by the Lord Esau. 3 verse 16. To the end of that Chapter. But as yet I have not seen in your Mercuries the effect of that Challenge. To which may be added.

Whether it be not notorious, and shamefully wicked for men, (more like Monsters) to wear their Long wigs, some to their arm pits, some to their Girdles like Hogs, Cow tails, Contrary to 1 Cor. 11. 14. Doth not (saith the Lord) even nature it self teach you. That if a man have long hair, (of his own growth) it is a shame to him, but a woman's long hair is her Glory, it is to her for a covering. But this Generation (like those in Noah's time, men of Renown for wickedness,) hath Metamorphos'd nature; The men becoming women, and the women men. Men, having not their own hair, wear the women's of that shameful length, and women, I presume many of them are their own Barbers to cut theirs short, as to the front of their heads, else, get short Wigs, or plated hair, which probably may be men's contrary to Deut. 22. 5.

The men in those hair attire, like Shock dogs, or like the Mahumedan Breed. Spoken of Rev. 9. 8. They have their hair like women. The Arabian Armies, wore their hair like women, as Pliny lib. 6. c. 28. And so degenerate into these Arabian and Mahumedan Monsters, How those attires become men Professing Christianity, is desired of you, who have given many worthy and excellent Replies, to many Conscientious questions to you proposed.

And these things being so horribly unbecoming Christians, in such an age as this is. It is desired, Your Opinion and reply thereto: If I may use that boldness. I dare presume to say, your Candor, and ingenuity hath made replies, to many less pertinent, and more inconsiderable queries than these, and thence, as I hope for your Reply: So I beg your pardon who am, Your well wishing, and affection at Friend E. T. Lond. Feb. 24. 1695.

Ans. As for the Design the Querist talks of 'tis not yet laid aside, but the World may shortly hear more of it. Only those, who are engag'd in't, 'tis hoped, will scarce be so angry with one another, as this honest man seems to be with both Sexes, nor make a woman kin to the Town of Babel, because she wears high top-knots, or a man a Turk, because he has long hair, if there be'n't a small slip in History in the Comparifon. Our own Judgment on these matters, particularly woman's wearing Gold, &c. has been formerly given. To which we refer the angry Querist for his farther satisfaction.

Quest. 2. Whether a man in holy Orders that cannot procure a Benefice may, for a comfortable subsistence in the World, lay aside his calling and betake himself to the affairs of this Life?

Ans. In the first place, if the Canon strictly were observ'd, and the abuse of Sham-Titles regulated (wherein we are satisfy'd, as much care has been taken of late as is possible) we see not how any such case cou'd well happen, for 'tis expressly provided by Canon, XXXIII and that with mention made of the Decrees of the ancient Fathers, conformable thereto, "that no person" shou'd be admitted into Holy Orders, except he shall "at that time exhibit to the Bishop, of whom he de-

fires Imposition of Hands; a presentation of himself to some Ecclesiastical preferment then void in that Diocess, or shall bring a true and undoubted Certificate, that either he's provided of some Church within the said Diocess, or of some minister's place vacant, &c. or is a Conduet or Chaplain in some College of Oxford or Cambridge, or be a Master of Arts of 5 years standing, living at his own charges in either of the Universities, or except by the Bishop himself he be shortly to be admitted to some Benefice or Curacy then void, and if he has none of these Titles, the Bishop himself is to maintain him till he prefers him.

Now if all this were observ'd, we see not how any person cou'd be in orders without a comfortable subsistence, for the necessities at least, tho not the Extravagances of Life. And as much is suppos'd in the LXXVI Canon, the Title of which is. "Ministers at no time to forsake their Calling, wherein 'tis accordingly required. "That no man being admit'ted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the course his life as a Layman on pain of Excommunication. Tho this cannot we think be extended to hinder a Minister from Exercising any honest Employment to keep himself and Family from extreme want, which drove St. Paul himself to Tent-making. Which yet does not oblige to renounce the ministry, tho it may suspend the Execution of it.

Quest. 3. From the same person. What is the Reason that several of our English Towns end in Wick, as Barwick, Alnwick, &c.

Ans. The reason of those names is little else than their Signification, which may be known in many of our English Towns, as in as many others perhaps 'tis quite lost, and in a 3d sort, and only to be guest at, as indeed a lucky guess goes a good way in Etymologies. *Wic*, or *Wich* is taken in several senses; in the old Saxon, sometimes for a Creek Bay or Winding, either of Sea or River, as Be Rhenanus interprets it. Sometimes for a secure Station, where the houses are close to each other, in which sense Hadrianus Juvius understands it. Thirdly for a Castle, as 'tis taken by Alfric the Saxon, In the last place *Wich*, in old English signifies a salt-pit. An instance of the first kind we have in *Green-wich*, a Green Creek, where is one of the most considerable Fluxures the Thames any where makes, and the like in *Woolwich*, &c. And perhaps the *Wichbans*, not far off, have the same original, and *Alnwick* is a Creek on the River *Aln*. And the *Dabuni*, of Gloucestershire and Oxfordshire, were afterwards call'd *Wiccij* by the Saxons, who liv'd about the Severn-mouth, full of Creeks and Angles, as the *Vignones*, a German people, from their inhabiting on the Banks of Creeks and Rivers. *Warwick* is an instance of the second, *Norwich* of the third kind, from a Castle to the North, as *Nantwich* and *Droitwich* of the last. But for *Berwick* Camden has another account of it, he says it signifies a small Town, dependent on another, as *Tottbill* is call'd the *Berwick* of *Westminster*.

Quest. 4. Gentlemen, I being dull and Melancholly, desire you will be so kind as to give me your opinion; it has hapened that I have fall'n in love twice in my life, and the trouble of the last is not over yet, the first was pretty and witty and no money it was alone and odious love, she shewing unkind made me to break off; I offered her a present which she would not take, and when I was making of the intended present there was two or three drops of blood dropped from my nose, upon the intended present which startled me; about the same time, I had a brother who sickned and died, which till that time I thought I must have died with him, when



he died, I loved him so well, but being in love I was not surprized or concerned at his death, till about twelve months after and then it troubled me much, just now it is seven years since; the reason of my being in love now is, the person's good humor and ingenuity, the worst of it is, her fortune is too great for me, and she deserves better than I, which is the reason of our parting; for she has carried it very ingeniously to me. I have also offer'd her a present which she would not accept, there was several remarkable accidents in the making of this intended present, but not so remarkable as the other, but it has occasioned me to shed blood twice or thrice, by cutting of me in the making of the intended present, so as to bloody it; Just now, I have heard of one of my Sister's Death, which startles me very much, to think that I should not fall in Love, but that either a brother or sister should die; our Family has been unfortunate in their marrying, which occasioned me to be very much wam'd how I marry, and particularly by this Sister's which is now dead. I am much surprized at my relations dying at these junctures, which seems to me to be a fate upon me, and that it sheweth that I should not marry one without money, nor one with money, I desire you will be so kind as to give me your opinion, whether you would advise me to marry or not and your reasons (if in process of time; I should fall in love with another, and she would have me), or if by chance through process of time, I should get either of the above mentioned in the mind to have me, (tho there is no probability of such a thing) whether you would advise me to have them or not. Gentlemen, I desire your speedy answer in which it will be very much to my content, and shall always be oblig'd to you.

Ans<sup>r</sup>. The thing seems odd, but we believe 'tis no more than accidental, perhaps from an over great Intention of Spirits, and ought not to hinder you from any thing that rationally appears for your advantage.

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